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Neglected Arabia



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NEGLECTED ARABIA

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VIEW OF CAIRO FROM THE CITADEL

(See "The Mahmal")

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The Arabian Mission

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NEGLECTED ARABIA

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Published Quarterly

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THE ARABIAN MISSION

The Mission Chapel at Basrah

REV. JAMES CANTINE, D.D.

I think that this is the first time a picture of the Basrah Chapel has appeared in *NEGLECTED ARABIA*. Its position among the date trees has made it a difficult matter to get a satisfactory view, and moreover, we have had to wait until the photograph itself has been provided by a kindly neighbor. As will be seen, the matter of architectural display did not receive much consideration in its planning, but it has proved to be well adapted to our needs, and has been a great comfort in our evangelistic work. The large audience room in front will comfortably seat a hundred; a smaller room opening out of it at the back, a quarter of that number.

In the early years of our Mission, when in Basrah we all lived in Arab built houses, it was a comparatively easy matter to cut through partitions in the lower rooms, which were seldom used for living purposes, and make a fairly comfortable place for religious services. It was certainly convenient for at least one of the missionary families to simply go downstairs to church; and, a matter of considerable moment, the Turkish government could not object on the usual ground that we had "no firman for a church." There were, however, disadvantages; and one was always apprehensive that some necessary change to other and smaller houses, might leave us without a gathering place for our English and Arabic congregations.

When building operations were actually begun on our own compound, the hospital, and the house occupied by the doctor, were the first to be erected, and the only ones for which we had funds. But when these were finished, it seemed that the time had come when we might seriously plan for the other need. The first step was to raise the money, but how and where? To get it from home would be a tedious, uncertain undertaking, and the Church at Bahrein, and the Peter Zwemer School at Muscat, argued that something might also be done at Basrah without appealing to the Mission treasury. Nothing, however, *was* done, until one day a

passing stranger, whom we had entertained for a few days in our home, gave us, on leaving, a couple of sovereigns for our work. When the question of the disposal of the same came up, we decided then and there to open a fund for a chapel.

The raising of the money proceeded rapidly and without a hitch. First of all, each of the missionaries subscribed a small sum. Then a paper was circulated among the English residents, stating the purpose and plan, and each one of them gave, and so far as we heard, gave cheerfully. The English Consul, a Mr. Crow, kindly interested himself, and from his friends at home, and from those who had some small acquaintance with Basrah, obtained for us substantial gifts. From these and one or two other sources we eventually realized over two thousand dollars,



MISSION CHAPEL AT BASRAH

just enough to complete the building as it now stands. Our native Christians were not asked to help. Because, primarily, the Chapel was built for our English services, and secondly, its location on our compound, midway between old Basrah inland, and the new town on the river, was inconvenient for them, and would not take the place of a church which must eventually be built in one of these places. As a matter of fact, however, up to the present, it has been used as much for Arabic preaching as English. The site chosen was at one side of our compound near the Hospital, so that it could be used as a gathering place for the Hospital force, and for those of the patients who could walk the short distance.

This hope has in measure been realized. At one time, when the Arabic Christian congregation worshipped in Basrah, we had a short service on Sunday for the Hospital, and one for those Moslems living near who could be persuaded to attend. The closing of our Hospital, however, did not allow us to continue, under favorable auspices, this experiment of having a service especially for Moslems. I believe we have come to the conclusion that in Basrah, our enquirers and converts, and Moslems generally, will feel more at home, and get more good, from a service more adapted to their own needs, than at that where the large majority of worshipers are those born in the Christian faith. We always have, however, in our general service, a certain proportion of Moslem hearers; the total attendance, being under favorable circumstances fifty or sixty.

Our friends among the English residents were the more ready to recognize the need of a Protestant place of worship, as the alternative meeting in a private house, either theirs or ours, was not always convenient, or in the minds of some of them, suitable. The fact that our subscription list was circulated among all, without regard to denominational ties, made it necessary to state that while the building would be under Mission control, yet it would be always available for any regular religious service whatsoever. Before the war it was used by the Church of England Chaplains from India, at the time of their semi-annual visits to the Gulf ports. A year or two ago, when the presence of the troops at the Base necessitated large audience rooms, we were asked if our Chapel could be used by the military Chaplains, and if it was not found large enough, if we would consent to its enlargement. We agreed to this, but it was finally decided to build a Garrison Church. In pre-war days an attendance of from twenty to twenty-five was considered an excellent showing, while on Easter and Christmas we could count upon a larger number. With the coming of the troops we often had sixty and more. After the erection of the Garrison Church, not far away, with its officiating chaplains, both Church of England and Non-Conformist, this number was greatly reduced. Our service has always been held in the late afternoon, but at times during the summer have been discontinued, when at that hour the building has been unendurable from the heat.

Besides the Arabic and English services, we have been glad to have it used for services for the many Indian Christians now in Basrah, belonging both to the army and labor corps. This service has usually been in Urdu. We have also loaned the building several times to the Y. M. C. A. At one Christmas reception to Indian Christians they provided for a thousand guests.

The fact that the Chapel has been used to such an extent by the Force has enabled us to ask from the Military, for the installation of both electric lights and fans, and to obtain from them a substantial reduction in the charge for the current. We hope eventually to have a bell, and to make some needed improvements in the interior arrangements. In the meantime we have been assured that it has been a Church-home to others besides our missionaries; and we know that some have there met and become better acquainted with their God and Father.

Spiritual Patriotism

MISS CHARLOTTE B. KELLIEN

"There's a land long since neglected,
There's a people still rejected,
But of truth and grace elected
In His love for them."

The Arabian Mission hymn was first sung at the old Cantine home-
stead in New York State in 1889; this year we sang it in Dr. Cantine's
Basrah home, and thanked God for his past thirty years of service in this
land of his adoption. The three voices that first sang these words have
swelled into a chorus of twenty-seven members, and some have gone to
sing in another and fairer land, while the memory of their lives remains
to sweeten our association and friendship. Much has been accomplished
in the past three decades; the watchword and the hope of our pioneers
as they dreamed their dreams of a Mission to Arabia, is the goal towards
which that Mission strives, and yet Arabia is still neglected.

It is neglected in respect to the numbers needed to adequately carry
on existing work. With a smaller staff than was available several years
ago—in 1912—hospitals have had to be closed in two places, and only in
one station is the burden of the educational work taken from the evan-
gelistic missionary's time and heart. Then in point of strategy: the
vision of inland Arabia occupied for Christ is still unfulfilled, and many
of the important towns that fringe the peninsula, are unoccupied. Tour-
ing, that useful entering wedge, is sadly curtailed, and the expected call
for a medical man to settle in the interior would create a problem grave
enough to rob the opportunity of much of its joy. Then, is Arabia neg-
lected even in our prayers? The meagerness of the harvest shows that
we have not yet inherited the full spiritual blessing that God is so abund-
antly able to bestow, but which He will give only when our whole foreign
missionary policy is more worthy of Him, in its consecration and its faith.

The war, with its common perils and common purpose, has taught us
many things. Patriotism has been exemplified in self-denial and pro-
digious toil, in lonely homes and horror-swept trenches, in the free sur-
render of wealth, not only material, but the true riches of life poured out
in glad and glorious liberality, that the ideals of our native land might be
maintained; and those who suffered most would not hold back a fraction
of the price. More than this, the experiences of the war have proved the
"one touch of Nature that makes the whole world kin," and we have a
new sense of the brotherhood of humanity and of our own world citizen-
ship. We have learned to give broadcast of our interest, our sympathy,
and our prayers, and our own lives have grown richer in the giving. Now
that peace, with its new and solemn note, has brought relief from the
anxiety and strain of those four fateful years, do we find that this
broader, nobler vision has touched our spiritual lives, quickening them
to a more ardent patriotism for Christ in His spiritual warfare which is
yet unaccomplished?

The work of foreign missions has gone on during the war, but only feebly when compared with the great opportunities and needs, and now when we hear so much of the necessity for a new program for a new day, let us not forget that the dark places of the earth are still full of the habitations of cruelty. There are still great fields that have not been entered, and which call for men and women of pioneer spirit whose desire is to build on no other man's foundation, but to preach the Gospel in the regions beyond; there is the ignorance and superstition of false faiths and false philosophies to be counteracted and dispelled; there are burdens of pain throughout the whole non-Christian world that invite the physician's tenderest skill, a vast sisterhood of darkened, hopeless hearts, to which only Christian women can minister; little, helpless children, whose innocence appeals to us to save them from a future that holds out little promise of mental and spiritual development and privilege. We gave our best and utmost for the honor of our country. Can we offer to Christ a less full measure of devotion?

It will not be an easy thing to win the non-Christian world for Him, but to us, as to all good soldiers, the very call of difficulty and danger should be the call of duty and of a compelling challenge. If we are loyal to our great Captain, many cherished plans of worldly ambition must be relinquished; parents' hearts will be wrung by the sorrow of separation, perhaps by the added bitterness of misunderstanding; old associations and the brightest dreams of earthly happiness may become only memories in lonely souls, as they follow their vision of the Christ through deserts, in fever-stricken marshes, into hostile lands of bigotry and exclusive fanaticism. It may mean the aching discouragement of hope deferred, and the apparent waste of youth and all its possibilities, when lives of brilliant promise are cut off at the very threshold of their career, but the real influence of that "crowded hour of glorious life" can only be measured when we, too, see with unveiled face. The evangelization of the Moslem and heathen world will mean all this,—our selfless devotion and united effort, and above all, it will require prayers and prayers of dauntless faith that the labor of love may not be in vain. Perhaps we cannot even picture to ourselves what it has cost and will cost to spread the message of the Kingdom; God alone, Who sees all hearts, can measure that. Only He knows what it cost to give His Son to be a "foreign missionary," and He expects us to fill that Son's Commission.

For those who are "pacifists" in relation to this spiritual warfare, and many of us seem to be such in policy if not in principle, there is the reply of the Duke of Wellington to the English curate who did not *believe* in foreign missions: "What are your orders, sir? I will repeat them for you,—'Go ye into all the world and preach the Gospel to every creature.' It matters little whether you believe in them or not, but it matters very much whether you obey." Yes, it *will* matter to us what measure of obedience we render, and in this service our Lord wants none but volunteers, constrained only by love of Him. Surely *His* love demands our

full surrender and consecration. In hours of worshipful aspiration, we devoutly sing:

“Dear Lord and Master of us all,
Whate’er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.”

As we think of the Christless lands that are waiting, dare we test them even by the life or death of the humblest patriot, whose grave lies where he fell, on Europe’s satiated battle-field?

Pressing Need for Reinforcements in Arabia

At its last meeting the Arabian Mission heartily thanked the Board for their untiring efforts to secure reinforcements for Arabia. The following appeal is taken from the Mission minutes:

“We thank God and take courage that Dr. and Mrs. Dame are on their way to join us, but the need of the field is in no way satisfied by this addition to our forces. The Lansing Memorial Hospital is still empty, and the appeal of Upper Mesopotamia for a doctor is, if possible, stronger than that of Basrah itself. The money given for the Maskat Hospital is still idle, and what is infinitely worse, the whole district of Oman, with its wonderful receptiveness and promise, is unreached, because we have no doctor for them. Debai and Hassa are open to medical work, as indeed is Riyadh itself, to some extent. It hardly would be an exaggeration to say that the whole peninsula is ready for the medical missionary.”

“In addition to this, our staff of helpers from the Mardin district has been practically wiped out by the war, and their work must now be done by the missionaries themselves. The doors which open in every direction find us with a terribly depleted staff, surveying with a feeling akin to desperation, a field whose vast extent and acute need surpass anything in the mission’s history.”

“In view of these really desperate needs, may we be permitted to express our most earnest hope that prayer and effort be put forth as never before, to secure at the earliest possible moment, at least

Three doctors,
Two clergymen,
One educationalist,

for the work in Arabia; also, *Resolved*, That we ask the Woman’s Board to secure at the earliest possible moment:

Two women doctors

for the work in Arabia; and further, that we call the attention of the Woman’s Board to our need for

Three additional women workers,

one for evangelistic work in Bahrein, one each for evangelistic and educational work at Basrah.”

The Mahmal

MISS GERTRUD SCHAFHEITLIN

Note.—The Mahmal is a covered litter borne on a camel, both from Cairo and from Damascus, to Mecca, as an emblem of royalty at the time of the pilgrimage.

It is said that in 1272 the King of Egypt, who was also the Sultan, for the first time sent a Mahmal with the caravan of pilgrims to Mecca.

A beautiful Turkish female slave, who became the favorite wife of the Sultan, performed the pilgrimage in a magnificent litter borne by a camel. And for successive years her empty litter was sent yearly to Mecca, as an emblem of state. After her death, a similar litter was sent each year with the caravan of pilgrims from Cairo and Damascus.

The Mahmal itself is a square skeleton of wood with a pyramidal top, and has a covering of black brocade richly worked with inscriptions and ornamental embroidery in gold, in some parts upon a ground of green or red silk, with tassels, surmounted by silver balls. It contains nothing; but has two copies of the Koran, one on a small scroll, and the other in the usual form of a book, also small, each enclosed in a case of gilt silver, attached externally at the top. The Mahmal is borne by a fine tall camel, which is generally indulged with exemption from every kind of labor during the remainder of its life.

How I Got the Pictures of the Mahmal

In 1912, when I was on my way to Arabia for the first time, I happened to be in Cairo at the time of the departure of the Mahmal. My friends all said, "O, you must see the Mahmal." But they were all busy people, missionaries or Y. W. C. A. secretaries or school teachers, so I asked one of the guides that I thought a bit brighter than the rest, to take me to some place where I would get a good view of the Mahmal and of the crowds, as I would never have another opportunity of seeing this ceremony. He did his best and in truly Eastern fashion. He met the street car at the appointed time, and took me to the citadel, saying something in Arabic to the soldier on guard, and fortunately I did not know enough Arabic to catch what he said. He left me on a big platform near the top of the citadel, where I had a magnificent view of the city and of the square below where the crowds were waiting to see the, to them, holy object. I considered myself lucky to be sitting in this comparatively cool and breezy place instead of standing down in the warm street in such a crowd. On this same platform with me there were only about a dozen well-dressed ladies, with British officers paying attention to them, and passing around refreshments. They kindly included me in the latter, though they wondered a bit who I was, and seemed to think that my particular officer had failed to meet me.

The British troops were lined up to the right of the square and the Egyptian regiment to the left. When the Mahmal arrived, followed by seven other camels with musicians playing native instruments, it circled several times around the center of the citadel square, stood still, British and Egyptian troops saluting (since the war the British troops no longer salute this Moslem emblem) and then passed up the street, the crowd trying to follow and touch the Mahmal or throw their sandals after it, hoping that the sandals that had touched the sacred Mahmal would cure their sick at home.



THE DEPARTURE OF THE MAHMAL FOR MECCA

I then went down from the citadel as quickly as I could and got into the crowd and close to the Mahmal to get a picture, my guide joining me from somewhere in the crowd. Then, when the Mahmal was out of sight, and I wanted to visit the big mosque to the right of the first picture, I asked my guide how he had secured such a good place for me, and he answered: "I just told the guard that you were the sister of the Commanding Officer of the Citadel."

In Abraham's Early Home

REV. JAMES E. MOERDYK.

In Mesopotamia, on the Tigris river and on the Euphrates river are Amara and Nasaria. These names stand for two towns of considerable size around which we center our work for the district not included in that of Basrah. I believe there is a difference of opinion as to whether these places constitute a mission station or ought still to be considered as out stations only. Oftentimes the Mission reports on them separately, and again it refers to them briefly as work of another station. For some years previous to 1914 a missionary was appointed to have special charge of this district and at one time he lived in Amara. Then again, when this arrangement was not possible, one of the Basrah missionaries was appointed director. During the years of the war it was practically impossible for a missionary to live there or to carry on any strenuous work, for this was an actual war zone, much more so even than Basrah. Now, however, as time goes on and conditions become better, this district must have more attention than ever before, and therefore we trust that our friends at home will give it a place of importance in their interest in and petitions for the Kingdom of Christ.

Although it has not been possible for a missionary to live there for some years past, we have been fortunate in keeping a Bible-shop agent or colporteur at each place. These men are not always as spiritual as we should like, but both of the present helpers have been faithful to their positions. One has recently married and, of course, increased his living expenses. This meant an increase in wages, and he has also undertaken some other work in his spare hours and so increased his earnings. The other has a family living in a district where the Turks massacred Armenians. He has now heard that none of his family was killed, although they lost all they had and suffered many hardships. He plans to go to them as soon as the road is open and safe, and he possibly will bring them back here. He too has had an increase in wages as living expenses advanced, and has done other work to increase his savings to be devoted to the relief of his family.

A missionary visited both places once, or more often if possible, each year. He afforded Christian cheer and fellowship to the helpers and counsel as he reviewed the work of the months. And he met such friends as were interested or had special questions to talk about in connection with Christian teaching and the Word of God. And he inquired as to possible advance in the work along different lines.

There are quite a number of Jews in both Amara and Nasaria, who often come to the Bible-shops to listen or talk. One of the soldiers stationed there for some time was particularly interested in them, and spent considerable time, using the colporteur as interpreter, to prove from the Scriptures that Jesus was the Christ. But it is still true today as of old that the Jews are a "stiff-necked" people and persist in hardening their hearts to the Truth. We rejoice that soon a special Mission to the Jews is to be opened in Basrah when they will undoubtedly receive better attention than we can give them in connection with our work for Moslems.

A certain acquaintance of many years standing was a very fanatical Mohammed, but he continued to visit the shop to listen to the conversation and read different tracts for Moslems. His stock remarks were something like this: "Oh, you Christians have a very easy way, for you are promised salvation by believing in Christ and then can go on living as you will and sinning without fear of the future." In spite of repeated explanations from Scripture as to what is Christ's salvation and what is Christian life, he would come back with the same remarks at each visit. We missed him at the last visit for he had gone the long road of the grave.

One sometimes feels perfectly miserable when observing how impossible it seems for some of these men to believe. A certain man has for years come to spend some time each day in the Bible-shop. He seems to enjoy conversation on religious things. At first his attitude was that of a fanatic and he sometimes said awful things, but lately he has become quite tolerable and seemingly sincere in his conversation on these topics. He wants awfully much to exalt the Christ both because of what the Koran says about Him and because he admires Christ's teaching and works as recorded in the New Testament. But he cannot understand Christ as the Son of God and the Saviour of men. After practically accepting the facts of the crucifixion, death and resurrection of Christ, he almost surrenders, but then hesitates and says: "How can this be?"

Pity and sympathy are necessary with the young men who are becoming industrious readers. They are eager to read almost anything that is modern—if only they would thus read the Bible! The result is that from a few of the books that have been translated they gain a partial knowledge of what the materialist and free-thinker have written, but even this they do not grasp thoroughly. And now, for the time being, at least, they think and live along these lines and are drifting, they know not whither.

Abraham's early home is fast becoming a very busy place in the modern world of traffic. Ur Junction is a growing railroad centre on the direct route from Europe to Arabia, Persia and India. Nasaria, where the Arabian Mission carries on Bible and tract society work, is about six miles from Ur, on a branch of the railroad, and it will quite certainly become an important link in the chain of stations into the upper Mesopotamia country. It can be made into an important station from which to send into the country the best man can give, namely, the message of our Lord Christ.



Mullayas---Mohammedan and Christian

MRS. JAMES CANTINE.

"The Protestants' Mullaya" is what the women in Basrah call our Bible Woman, Saidi Dosha. A Mullaya is a reader or religious teacher among the women, and is held in great respect by all classes. When Saidi first began her work as Bible Woman in Basrah she had a very difficult task before her. First of all, she had to get into the Mohammedan homes, in many of which, as an Oriental Christian, she was almost as unwelcome as a dog or a Jew. And she was to teach the women the Gospel, which they do not want; for the Mohammedans believe that the Koran was given direct from God, for the special guidance of Mohammed and his followers, and that the Gospel is only for Christians:

But the Arab women are quick to respond to friendliness, and more than once Saidi has gotten into a house because she stopped to make a pleasant remark to the women at the door, who were turning her away. Once inside she makes the most of her opportunity by talking in so interesting and friendly a manner that she is almost always sure of getting an invitation to come again. It is by showing herself constantly kind and friendly, even under rude treatment, that she has won an entrance, not alone for herself, but also for her "Book," in a large number of Mohammed homes. If the women are very fanatical, and she does not get an opportunity to read at her first visit, she turns the conversation on religious topics, or tells a story from the Gospel. The thought uppermost in her mind, when visiting a new home, is to get the women interested in the Gospel. This is not always difficult, for though they firmly believe that it is not meant for them at all, they have a curiosity to hear it, probably because they are so constantly being warned against it by their Mullahs and Mullayas. It is an encouraging fact that many of those who hear it once want to hear it again, and some who hear it often are learning to love it more and more.

It frequently happens that in a large company of women there is one of the Mohammed Mullayas present. As I said, these are held in great respect, and none of the other women would think of questioning or contradicting anything they might say, though they are not very learned. But Saidi is too sure of her ground to be afraid of them, and is just as zealous in seeking to persuade them as the other more ignorant women. One day while she was holding an earnest discussion with a Mullaya about Christ being the Saviour of all mankind, one of the women said in rather a scornful tone, "Do hear that Nasarani (Christian) woman talking to the Mullaya! As though she were a Mullaya too! Whereupon the hostess replied "she is a Mullaya. She is the Mullaya of the Protestan; and none are better or wiser than they." By which she meant to say, "She is the Missionaries' Bible Woman. and is worthy of your attention and respect."

Saidi has become quite a familiar figure in many parts of the town now, and seldom meets with rudeness; and if in any company there are those who express surprise at her ability to teach and preach, there are always plenty of others ready to express surprise at anyone not knowing

her. "Don't you know her," they will say. "She is the Mullaya of the Protestant, and goes all over Basrah and Ashar teaching women the Gospel."

The term "Protestan," in Basrah, is applied especially to the Missionaries and their helpers and adherents, and is used to distinguish us from the Christians in general, rather than from the Catholics in particular. In the mind of the Moslems, the distinction is one of life and morals, rather than a difference of creeds. It is interesting to note that a Protestant Christian would rather be called a Protestani than a Nasarani, for the latter term, which is applied to Christians in general, is often used in a contemptuous way, while to be called a Protestant is a compliment.

While the Mullayas as a class are rather fanatical, some of them have become quite friendly, their homes being open to us all. Even in the month of Moharram, when the Shiah women come in crowds to hear them read the story of the tragic death of Hasson and Hussein, the Prophet Mohammed's grandsons, we were invited to come and listen. I went one morning to hear a Mullaya who has the reputation of being a very fine reader. It was wonderful to see how the women gave expression to sorrow, despair and anger, according as they were guided by her dramatic reading of the sad story. In one place in particular, where it tells that Hussein's enemies refused to give him a drink of water when he lay dying on the battlefield, she had them wailing and shrieking and beating themselves in a most frightful manner. If there had been any Sunni women present, I should not have liked to be in their shoes then, for the feeling against that rival sect is very strong during Moharram. In fact, I felt somewhat uneasy myself on seeing how thoroughly their fanaticism had been aroused. In contrast, I thought of some of our own meetings with the women, and what a different effect the reading of the Gospel stories produces on them. Instead of stirring up feelings of hatred, and a thirst for revenge, it seems to soften them, and to awaken longings for higher and better things. If only the Mullayas could be won for Christ, and their talents used for His kingdom, instead of for that of Satan, how wonderful it would be.

One Mullaya, whose friendship with the missionaries dates back to the early days of Mrs. Worrall's work in Basrah, has become very much attracted to Christians and Christianity. She has been reading the Gospel for some years, and professes to have a great love for Christ and His teaching. Some weeks ago when I went to see her new baby, she put him in my lap and said, partly in jest, but more in earnest, "I am giving him to you because I want him to be brought up a Christian." We think that if she and others like her could live in a Christian community, they would not hesitate to become Christians; but they do not love Christ enough to risk losing all they hold dear in this world for His sake.

When we see how terribly hard it is for a Mohammedan to become a Christian, we are apt to get discouraged, but we know that with God all things are possible. If we are but faithful in holding up Christ to them, we have His promise that He will draw all men to Him.

EDITOR'S NOTICE
FOR THE APRIL, 1920, NUMBER OF
THE MOSLEM WORLD

Edited by REV. S. M. ZWEMER, D.D., of Cairo, Egypt.

"New Light On the Near Eastern Tangle."

Those who desire to see the startling and kaleidoscopic changes now going on in the Near East—changes that are not merely political, but far deeper—should read the April number of **THE MOSLEM WORLD**. It is as always international in its list of contributors and in this issue sweeps the field from Egypt to Western China. Three of the articles deal with the situation in the Near East and are contributed by Dr. James L. Barton, D.D., of the American Board of Commissioners for Foreign Missions; Rev. W. S. Nelson, D.D., of Tripoli, Syria, and Rev. Ernest W. Riggs, of Harput, Turkey.

The perplexing situation in Egypt during the war is shown by an able review of "The Native Press."

One of the strongest articles with its illuminating frontispiece, is by Rev. L. Bevan-Jones, of Dacca, Bengal, India, and gives what we hope may be the last word on the famous controversy regarding the "Paraclete and Mohammed" which has baffled many a missionary.

We have a glimpse of present day conditions in Persia by J. Arthur Funk, M.D.; in Arabia by Mrs. Edwin E. Calverly, M.D.; and in Chinese Turkestan by George W. Hunter; while a Danish missionary tells of the Tamil-Moslems of South India, who have their own language and literature in the midst of Hinduism.

Two articles by Dr. Wherry and Mr. Isaac Mason give an account of literature in the Urdu and Chinese language for Mohammedans.

An unusual contribution for this class of magazine, but none the less interesting, is a short article by Prof. W. H. Worrell, of the American School of Oriental Research in Jerusalem, on Arabic Vaudeville.

Professor H. D. Wilson of Princeton Theological Seminary, shows how the methods of the higher critics would work if applied to the Koran. We commend it to the liberal school of theologians for attention.

Instead of the usual editorial, Dr. Samuel M. Zwemer has revised and enlarged his address on "Islam, its Worth and Its Failure," which he delivered before the International Student Volunteer Convention, held in Des Moines in January.

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Missionary Personalia

The Annual Mission Meeting was held in Basrah in the last part of November. Fears were entertained that the meeting would have to be postponed because of the difficulty in securing steamer passage, but fortunately the Missionaries were able to secure passage on a steamer which had to discharge passengers at Maskat, thus enabling them to reach Basrah in time.

At this meeting the Arabian Mission expressed to Dr. James Cantine a rising vote of felicitation upon the completion of his thirtieth year of service for Christ in Arabia, and expressed hope of the long continuation of his life, service and leadership in the Mission.

A vote of thanks was also extended to Dr. C. S. G. Mylrea for securing the gift of a piece of land from the Sheikh of Kuwait as an addition to the Kuwait property.

Early in the year Rev. and Mrs. Fred J. Barny, who were diverted to work in the Arcot Mission, owing to lack of workers, left for the field in Arabia. The Arcot Mission has been well served by them and has expressed its appreciation for the services rendered in the Madanpalle Field.

Rev. and Mrs. Fred J. Barny have been stationed in Basrah to engage in educational work with Rev. J. Van Ess.

The opening of a new station at *Amare* has been sanctioned by the Mission with Rev. and Mrs. H. A. Bilkert in charge, as soon as their language test is completed.

Nasaria has been recognized by action of the Mission as a regular station from the 1st of January, 1920. Rev. James E. Moerdyk has been placed in charge of the men's evangelistic work.

The request of Rev. and Mrs. D. Dykstra to go home on furlough in the spring of 1920 has been sanctioned.

In accordance with their own wishes, Dr. and Mrs. Mylrea's furlough will be postponed until 1921.

A number of transfers among the missionaries has been found necessary. For information refer to page two.

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